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In the volume before us, however, we have not the eminent *Philolog* and *Archaeolog*, accredited with a certain "*Göttinger Hofratston*," but a dutiful and loving son, an ardent lover, an appreciative husband, and anxious father. The letters are all addressed to the parsonage at Ohlau, and with the *Tagebuch der griechischen Reise* cover the years from 1811 to his death (1840), except for one lamentable lacuna: there are no letters for the very period about which we should have most liked to learn, the student days (1816-17) at Berlin, where August Boeckh and other quickening influences came to him as a veritable "*Befreiung von der jämmerlichen Breslauer Philologie*." From the nature of the correspondence we have no right to expect any new light either on the spirit of his research or on his methods of work: these were well known before. We do get, however, some suggestive echoes from the strife about *akademische Freiheit*, for which, naturally, Müller stands very earnestly, if not always very militantly. Of the man, the letters give us a complete picture, perhaps too complete. I do not mean that he appears as anything save lovable throughout these many pages; but one simply feels that the reader is being honored with an intimacy he cannot possibly deserve. The letters, for instance, narrating the course of his lofty love for Pauline Hugo, who became the dearest and best even of German wives, assuredly ought to have been omitted. She herself destroyed practically all of his writings addressed to her.

I enjoyed the volume; but I am by no means sure that with its limitations it will serve any purpose justifying its length. A life, with selections from all his correspondence, giving all sides of his personality, could have been written in half the number of pages. Howbeit, the edition is a tribute of *pietas*, and criticism of such a work is always ungracious. In any event, the reader who continues to the end will feel that he has been associating with a rare spirit, worthy alike of the gentle provincial parents and of the great culture to which he devoted himself so zealously and so fruitfully. There is superb, if melancholy, inspiration in the final pages, which record his last painstaking work and leave us the thought that the brilliant scholar, in the very finest period of his activity, gave his life for the cause he loved.

F. B. R. HELLEMS

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Die meteorologischen Theorien des griechischen Altertums. Von OTTO GILBERT. Von der Königlich-Bayerischen Akademie der Wissenschaften mit dem Zographospreise gekrönt. Leipzig: B. G. Teubner, 1907. Pp. vi + 746. M. 20.

Dr. Gilbert begins his discussion with an introduction (pp. 1-16) dealing with the term *τὰ μετέωρα*. His conclusion may best be stated in

his own words (p. 14): "So gestaltet sich die Meteorologie in Wirklichkeit zu einer Geschichte der Elemente: sie ist die Darstellung der *παθή*, der Leiden und Betätigungen der vier elementaren Grundstoffe." He then divides his treatise into two parts, the first general, treating of the doctrine of the elements, the second special, dealing with the science of meteorology and its several parts.

In the first (general) part Dr. Gilbert sketches the history of the elements, beginning with the popular conceptions embodied in Homer, and following the course of historical development through Epicurus and the Stoics. The part closes with a consideration of elementary changes (Stoffwandel). In the second (special) part the matter is grouped under the following captions: I. Der Erdkörper; II. Das Erdelement; III. Das Wasser; IV. Die tellurischen Ausscheidungen; V. Atmosphäre und atmosphärische Niederschläge; VI. Windgenese; VII. Windsysteme; VIII. Atmosphärische Spiegelungen; IX. Das atmosphärische Feuer; X. Das ätherische Feuer. Schluss: Elemente und Gottheit. There is added an excellent index of thirty-five pages.

In a book of such scope one who is engaged in work in the same field will inevitably find much to criticize. He is fortunate if, as is the case with Dr. Gilbert's book, he finds more to praise because the author has shed light on problems which sorely needed illumination. The space which could be spared in this journal for purposes of a review will suffice neither for special mention of the large number of questions to which our author has made a distinct contribution, nor for a detailed criticism of those parts of his work which seem to the reviewer to be clearly or probably erroneous. I shall therefore confine myself to a brief reference to certain matters of more general bearing and interest.

Dr. Gilbert acknowledges his fundamental indebtedness to Zeller's great history of Greek philosophy. In a large and important sense this must be true of every student of the subject; but it seems fair to demand of everyone who undertakes to handle anew the great mass of materials of Greek philosophy that he shall at least consider independently the basic presuppositions of even so monumental a work as Zeller's. If he does so and deliberately assents to the conclusions of his predecessor, he has done his duty. His critic can at worst dissent and note the grounds for his dissent. But in numerous fundamental questions Dr. Gilbert either appears not to have raised the necessary preliminary question, or, when he actually emphasizes a new factor, seems not to have perceived its bearings. Thus he apparently accepts without question the distinction between "dynamic" and "mechanical" systems, although he is thereby led (probably unconsciously) to interpret the same phrase or set of phrases in contrary senses when applied to different philosophers. On the other hand, he repeatedly refers in a general way to the fundamental significance of *ἀναθυμίασις* for ancient physical theories, but

singularly neglects to employ the conception when he proceeds to the consideration of special problems. Thus it would not be unfair to regard his book as a companion volume to Zeller's history, supplementing and correcting it in details, but containing little or nothing new that is of fundamental importance. This is the more to be regretted because Dr. Gilbert displays a knowledge of the sources rarely met with. His book will certainly supply other scholars with data on which to work and the conservative temper of our author will render his guidance relatively safe if not as stimulating as it otherwise might have been.

The typography is fairly correct, as one might expect from the publisher; though I have noted some hundreds of errors, few of which will disturb the reader.

W. A. HEIDEL

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Geschichte der Autobiographie. By GEORG MISCH. Ester Band. Das Altertum. Leipzig and Berlin: Teubner, 1907. Pp. vii+472. M. 8.

This is the first volume of a formidable History of Autobiography. The second volume is to carry the theme into the seventeenth century; the third, to the present day.

Persönlichkeitsbewusstsein is a gift of Greece to European culture. The interest of the individual Hellene in himself, in his many-sided relations to the world of men and gods and things, is a distinctive trait in all his varied literary forms; and yet, strange to say, he neglected almost entirely, until comparatively late, the most suitable medium for its fullest expression, formal autobiography. This, the author thinks, is no accident. It is due to a limitation of the Greek genius. In his striving for perfection the plastic Greek emphasized the importance of the ideal type rather than the significance of the struggle with imperfection which leads to the full and complete man. Hence, the absence of *journaux de la vie intime* in classical antiquity.

The nearest approach to formal autobiography in what the author calls the Hellenic and Attic periods of literature is found in the oratorical *apologia pro vita sua* exemplified in Demosthenes' *On the Crown* and better still in Isocrates' *Exchange of Properties*. In these the purpose is not so much that of self-portraiture as of self-justification through a "monument more enduring than bronze."

In fact autobiography was hampered more or less throughout antiquity by this rhetorical form, and never attained the dignity of other literature. The motive was "enkomiastisch nicht historisch," and the result suffered in truthfulness because when a man writes about himself,